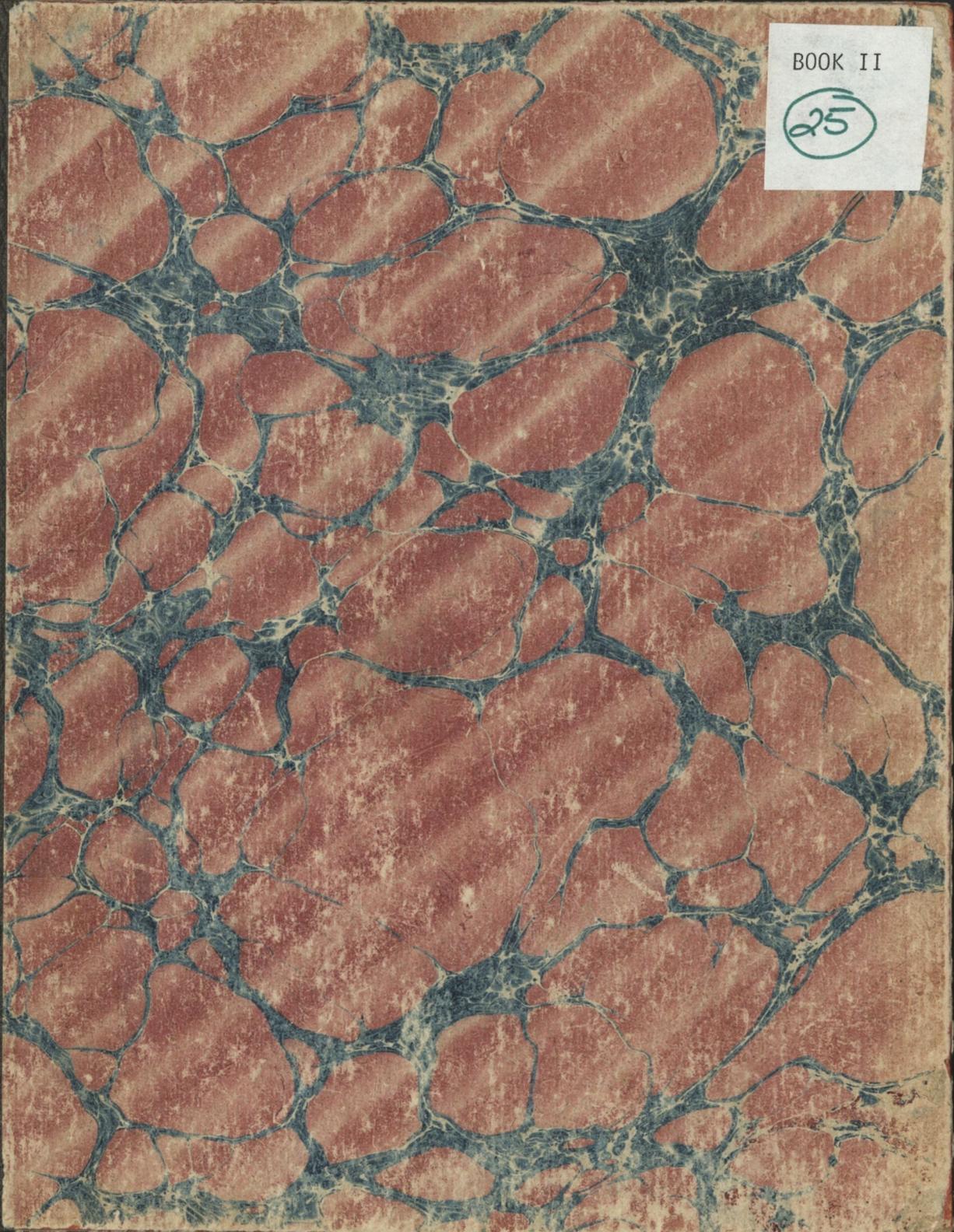


BOOK II

25



#54-52

1

But a classic is properly a book, which maintains itself by virtue of that happy coalescence of matter and style, that innate & exquisite sympathy between the thought that gives life, and the form which conveys to every word of grace & dignity, which can be simple without being vulgar, elevated without being distant, and which is something neither ancient nor modern, always new and incapable of growing old.

James R. Lowell  
North American Review  
April 1875. p 335

But how if it bore us, which after all is the fatal question? The truth is, that it is too often forced upon us against our will, as people were formally driven to church till they began to look

on a day of rest as a penal institution, and to transfer to the Scriptures that suspicion of defective inspiration which was awakened in them by the preaching.

North American Review,

April, 1875. p. 373.

J. R. Lowell.

The four living creatures described in the 1<sup>st</sup> & 10<sup>th</sup> chapters of the prophet Ezekiel, and also in the fourth chapter of Revelation, probably intended to represent the four Gospels.

The face of man taken for Cis incarnation

" " " lion " " the Kingdom

" " " Ox or Calf " " Atonement

" " " Eagle " " Gods divinity

and they agree with the four Gospels (and not with the authors of the Gospels)

in this respect; we find  
 The Kingdom set forth Mathew.  
 " Manhood " " in Mark.  
 " Atonement " " " Luke.  
 " Divinity " " " John.  
 Taken from.

"The Devotional Commentary;  
 Vol. I. by Rev. Isaac Williams BD.

When you preach be real. Set  
 your people before you in their  
 numbers, their wants, their  
 dangers, their capacities; choose  
 a subject, not to show your-  
 self off, but to benefit them;  
 and then speak straight to  
 them, as you would bid your  
 life, or counsel your son,  
 or call your dearest friend  
 from a burning house, in  
 plain, strong earnest words.  
 And, that you may

be thus real, I would coun-  
sel you from the first to  
take as little of your ser-  
mons as possible, from  
those of other men. Get  
them be your own, made up  
of truths learned on your  
knees, from your Bible,  
in self-examination, and  
amongst your people.

And to make your ser-  
mons such as this, spare  
no pains or trouble. Beware  
of giving to God and souls  
the parings of your time,  
and the ends of other em-  
ployment. Beware of  
pernicious facility.  
However poor or ignorant  
your people are, you may  
be assured that they will  
feel the difference between  
sermons which have been

5

well digested and well arranged,  
and those which are put care-  
lessly & ill together. Think  
your subject thoroughly over;  
settle, if possible, on Sunday  
evening, next Sunday's subject.  
Meditate on it as you walk  
about your parish, pray for  
power to enforce it; and as  
you read God's Word, and  
go about your parish, light  
will break out on it, illus-  
trations occur, applications  
suggest themselves; and  
when you write or speak,  
you will be full and orderly,  
and this is to be strong.

Let every sermon be  
one subject, well divided  
and thoroughly worked  
out; and let all tend to  
this highest purpose, sim-  
ply to exalt before your

people Christ crucified.  
Deal much in the great  
truths which the blessed  
God has taught us of  
Himself; beware of al-  
ways tarrying amongst  
the graves and corruption  
of our own fallen and  
tempted state, but rise  
up to God, and Christ,  
and the Holy Ghost, and  
bear your flock with you  
there.

From,

"Addresses to the candi-  
dates for ordination" by  
The Bishop of Oxford.  
Christmas, 1809.

The Stole, the long black band worn by the minister in old-fashioned churches, took the canonical colors of green, red, violet &c. It is a long, narrow band of silk, with a cross or other symbol embroidered on the ends, and signified the ropes with which Christ was bound when scourged, and for the minister, the yoke of patience, laid upon his neck. A deacon wears it only over the left shoulder, to show that he has not yet taken upon him the full yoke of our Lord.

"From "Our Mother Church" p. 183.

The Black gown was used as a preaching dress, derived from the Reformation from Reformers of Geneva, or earlier from the black Dominican habit. Our clergy

wear it as an academical garment. The ancient vestments had all a meaning, and thus come under the head of symbols.

From "Our Mother Church," p. 188.

The Surplice, for a priest signifies, purity & innocence.

"Our Mother Church" p. 182.

"Like the Roman who burned the vessels that had conveyed him to the enemy's shore, he (Luther) left no resource, but to advance and offer battle.

D'Aubigné's Hist. of Reformation  
Vol. II p. 137

The Church is the Church militant, and all its members are soldiers.

"Perhaps the baptism of children may be objected to what I say as to the necessity of faith. But as the word of God is mighty to change the heart of an ungodly person, who is not less deaf, nor less helpless than an infant — so the prayer of the Church, to which all things are possible, changes the little child, by the operation of the faith which God pours into his soul, and thus purifies and renewes it."

Martin Luther, in D'Aubigné's  
Hist. of the Reformation

p III.

"Let whoever enters into the priesthood or joins a monastic order, be assured that the labors of a monk or of a priest, however arduous, differ in no respect, as to their value in the sight

of God, from those of a peasant working in his field, or of a woman attending to the duties of her house? God esteemeth all things according to the faith whence they proceed.

And it often happens that the simple labours of a serving man or woman is more acceptable to God than the fastings and works of a monk, because in these last faith is wanting."

Martin Luther in Dr. Auligné  
Hist. of Reformation, p 112

In a lecture this evening by John L. Stoddard, he described a mighty cascade of the Pyrenees which has its source in a tranquil lake, high up in the mountains, and then flowing carefully down a slight decline till it reaches a rocky obstruction which it beats against and passes by, then flows on again swifter and more noisily, pushing its way past shaggy rocks, ever increasing its speed till it at last falls over a lofty precipice plunging <sup>with</sup> a mad fury into the mountain gorge below.

A good illustration of the life of one educated into the ways of peaceful virtue, but who gradually breaks the bonds of rectitude & goes on from ~~bad~~ <sup>bad</sup> to worse till he is lost in the depths of degradation.

New Bedford. Nov. 8/1880

When the advocates of this natural, spontaneous inspiration, will come forth from their recesses of thought, and deliver prophecies as clear as those of the Hebrew seer; when they shall mould the elements of nature to their will; when they shall speak with the sublime authority of Jesus of Nazareth; and with the same infinite ease, rising beyond all the influence of time, place & circumstances, explain the past, and unfold the future; when they die for the truth they utter, and rise again, as witnesses to its divinity, then we may begin to place them on the elevation which they so thoughtlessly claim; but until they either prove these facts to be delusions, or give their parallel in themselves, the world may well laugh at their ambition, and trample their spurious inspiration be-

neath its feet.

Quoted in "Burlah" by Aucta Evans, p. 446.

Method to be adopted by the Scripture student.  
Spirit in which he should work.

"Let him approach the New Testament,  
not with an unholly curiosity, but with  
reverence; bearing in mind that his  
first and only aim and object should  
be that he may catch and be changed  
into the spirit of what he there learns.  
It is the food of the soul; and to be of use,  
must not rest only in the memory or  
ledge in the stomach, but must permeate  
the very depths of the heart and mind."

Acquisitions most useful to prosecute the study.

"A fair knowledge of the three languages,  
Latin, Greek, and Hebrew, of course are the  
first things. Nor let the student turn  
away in despair at the difficulty of this.

\* \* \* \* \* It would be

well, too, were the student tolerably versed in  
other branches of learning — dialectics,

rhetoric, arithmetic, music, astrology, and especially in knowledge of the natural objects — animals, trees, precious stones — of the countries mentioned in the scripture; for if we ~~know~~ are familiar with the country, we can in thought follow the history and picture it to our minds, so that we seem not only to read it, but to see it, and if we do this we shall not easily forget it.

Besides, if we know from study of history not only the position of those nations to whom these things happened, or to whom the apostles wrote, but also their origin, manners, institutions, religion, and character, it is wonderful how much light and, if I may so speak, life is thrown into the reading of what before seemed dry and lifeless. \* \* \*

\* \* \* \* \* To get at the real meaning, it is not enough to take four or five isolated words; you must look where they come from, what

was said, by whom it was said, to whom it was said, at what time, on what occasion, in what words, what preceded, what followed."

From Erasmus introduction to his Greek and Latin version of New Testament, as quoted in Seebohn's "Oxford reformers of 1498" pp. 258. 259.

Became the Christian life took its original from the waters of baptism, and depended upon the observance of the covenant made therein, the Christians were wont to please themselves with the artificial name of *pisciculi*, fishes; to denote, as Tertullian words it, that they were regenerate, or born again into Christ's religion by water, and could not be saved but by continuing therein.

And this name was the rather chosen by them, because the initial

letter of our Saviour's names and titles in Greek, Ἰησοῦς, Χριστός, Θεοῦ  
 Υἱός, Σωτήρ, Jesus Christ, the Son of God, our Saviour, technically put together, make up the name ΙΧΘΥΣ, which signifies a fish, and is alluded to by Tertullian and Optatus.

Bingham "Antiquities of the Christian Church" Vol. I., Book I., Chapter 1, Sect 2., p 2.

### Symbol of Ruth:

Pictorially, the ancient church represented Ruth with a sheaf in her hand. As was natural, she was always conceived as youthful. She might be represented with a rose, in accordance with what may be the meaning of her name. The Rose of Bethlehem was the ancestress of the Rose of Jesse (Mary), whom ancient pictures represented sitting

in a rosebush. Both rose and sheep are symbols of the truth that though love may sow in tears, it will, through God's compassion, reap in joy.

Paulus Cassel's notes on the book of Ruth, translated by P.H. Stunstra.  
Last note, p. 53.

### Bolton Priory.

was situated in the West Riding of Yorkshire, on the banks of the river Wharfe, about six miles from Skipton.

A priory was founded at Embsay, about two miles from Bolton, by William de Munches & Cecilia, his wife, in the year 1121, for canons regular of the order of St. Augustine. On the founder's death, they left a daughter, who adopted her mother's name, Homille, and was married to William Fitz Duncan, nephew of David, King of Scotland. They had two sons; the eldest died young; the younger, called from

the place of his birth, the boy of Egremont, became the last hope of his widowed mother,

In the deep solitude of the woods, between Bolton & Barden, four miles up the river, the Wharfe suddenly contracts itself into a rocky channel little more than four feet wide; and pours through the fissure with a rapidity proportioned to its confinement. The place was then, as it is now, called the Strid, from a feat often exercised by persons of agility than prudence, who strode from brink to brink, regardless of the destruction that awaited a faltering step. Such was the fate of young Armille, the Boy of Egremont, who inconsiderately bounding over the chasm, with a greyhound in his leash, the animal hung back, and drew his unfortunate master into the foaming torrent. When this melancholy event was communicated to his mother, she became overwhelmed with grief. To perpetuate the memory of this event, she determined

to removed the priory from Embassay, to the nearest convenient spot, & accordingly, erected a magnificent priory at Bolton.  
This establishment was dissolved June  
11<sup>th</sup>. 1540.

"Abbeys, Castles, & Ancient Halls of England  
& Wales" by John Sims.

Vol 3. pp. 177 & 178.

### Newstead Abbey.

in Nottinghamshire, formerly a Priory of Black or Austin Canons, was founded about A.D. 1170, by Henry II. At the Dissolution Newstead came into the possession of the noble family of Byrons, who deduce from the Conquest. The illustrious poet, Lord Byron, who from his mother claimed descent from the royal house of Stuart, succeeded to Newstead at the age of six years, who afterwards sold it to Colonel Wildman. It has been very accurately described by him in "Don Juan" in the thirteenth canto, beginning

"To Norman Abbey whil'd the noble pair,  
 An old, old monastery once, & now  
 Still older mansion,—" + ending

"We gaze upon a giant for his stature,  
 Nor judge at first if all be true to nature"

"Abbeys, Castles & Ancient Halls of  
 England & Wales." by John Lumsdaine  
 pp 40 - 46.

### Sir John Denham

was born at Dublin 1615, & was the only son of Sir John Denham of Little Horley in Essex, some time Chief Baron of the Exchequer in Ireland, by Eleanor, daughter of Sir Garrett Moore, Baron of Mellefont. In 1631 the author was brought to England, & received his grammatical education in London. In 1631, he was entered a Gentleman Commoner in Trinity College, Oxford. In 1631 was admitted to the degree of B.A. He then practised law in London, but from his propensity to gaming, was frequently plundered by gamblers. Being severely chid by his father, who threatened to disinherit him if he

did not reform, he professed himself reclaimed, & wrote & published an "Essay on Gaming." His father dying in 1638, he was so imprudent as to squander away away several thousands in gambling. In 1636 he translated the second book of the Aeneid. In 1641 he published the "Sophy" which was acted at a private house, & this seems to have given him his first claim to public attention. About 1643 he went to King Charles I at Oxford, where he published "Cecropis Hill." In 1647 he was intrusted by the Queen with a message to the King, who was then in the hands of the army, & then became the King's secretary. In April 1648, he conveyed James Duke of York, from London to France, & delivered him to the Queen & Prince of Wales. At the Restoration he was made Surveyor of the King's Buildings, & dignified with the order of the Bath. Upon some discontent arising from a second marriage, he became disordered in his understanding, but recovering, was held in great esteem for his poetical abilities, not only at court, but by all persons of taste and erudition. He died

at his office near Whitehall in March 1668,  
and was interred in Westminster Abbey, near  
the tombs of Chaucer, Spenser & Cowley.

His poems are. "Cooper's Hill," "On the Earl  
of Strafford's trial & death"; "On my Lord Brougham,"  
"On Mr. Theo Hillegrave's return from Venice"; "On  
Mr. Abt. Cowley's death"; "On John Fletcher's Works,"  
"Natura Naturata," "Friendship & Single Life," "A  
Speech against Peace, at the Close Committee,"  
"Humble petition of the Poets," "Western Wonder,"  
"Dialogue between Porley & Hillegrave," "Second  
Western Wonder," "Progress of Learning," "Elegy  
on the Death of Lord Hastings".

Epistles to "Sir John Muniis," "Sir Richard Fanshaw," "Hon Edward Howard," "News from  
Colchester," "A Song" "Destruction of Troy,"  
"Passion of Didot for Helen" "Surpeditus Speech  
to Glaucus," Epigram, from Marshal," "Cato  
Major of Old Age," "Of Prudence," "Of Justice,"  
"Imitation of a modern Author upon Chess"  
from "Works of the British Poets" by  
Robert Anderson, M.D. Vol 5 pp. 669-670.

From "Story of the Manuscripts" by Rev. George E. Merrill.

### List of the Uncials of the New Testament.

#### Fourth Century -

Sinaiticus, Sign X, the only uncial of the New Testament entire. at St. Petersburg

Vaticanus, Sign B. \* Rome.

#### Fifth Century -

Alexandrinus, Sign A. at Rome

Ephraemi, Sign C. " Paris

Guelpherbytanus, Sign Q.

Borghianus, Sign T.

at Rome

Tischendorfianus, Sign I.

" St. Petersburg

Musei Britannici, Sign I<sup>b</sup>

" London

Ms. without name, Sign Q<sup>r</sup>

" St. Petersburg

#### Sixth Century -

Begae, Sign D

at London

Guelpherbytanus A, Sign P.

" Dublin

Nitriensis, Sign R.

" Oxford

Dublinensis, Sign Z.

" Paris

Laudianus, Sign E<sup>A</sup>

" St. P. + Mt. Athos, Moscow.

Claronmontanus, Sign D<sup>P</sup>

" St. Petersburg

Soisliensis, Sign H<sup>P</sup>

" "

Tischendorfianus II, Sign I.

" "

Ms. without name, Sign T.

" "

Ms. without name, Signs in five parts, ..

Dec. 2. 1875.

MS without name	Sign O <sup>P</sup>	at St. Petersburg
" "	O <sup>P</sup> <sub>b</sub>	Moscow.
Purpureus	" N.	London, Rome, Vienna & Batavia
Rosaceensis	" E.	

### Seventh Century

Tischendorfianus I	Sign Q <sup>A</sup>	at Leipzig
Griselinianus I	" F <sup>A</sup>	- Paris
Tischendorfianus II	" I	- St. Petersburg
MS. without name	" T <sup>d</sup>	" Rome
" "	" G <sup>A</sup>	" St. Petersburg
Cryptoferratus	" R <sup>P</sup>	at Monastery of Grotta Ferrata

### Eighth Century

Basilensis	Sign E	at Basle
Regius	" L	" Paris
Zacynthius	" E	" London
Vaticanus	" B <sup>A</sup>	" Rome
Barberini	" Y	"
Regius	" W <sup>A</sup>	" Paris
MS. without name	" W <sup>b</sup>	" Naples
" "	" W <sup>c</sup>	
Mosquensis	" V	" Moscow
MS. "	" O <sup>d</sup>	" St. Petersburg
Vaticanus	" R <sup>A</sup>	" Rome.

## Ninth Century

Rhenor Traiectinus	Sign F	at Utrecht
Leydinus	" K	Paris
Campianus	" M	"
Monacensis	" X	Munich
Fischendorfianus IV	" T	Oxford
Sangallensis	" A	at Monastery of St. Gall
Boemerianus	" G <sup>P</sup>	at Dresden
Angiensis	" F <sup>P</sup>	Cambridge
Fischendorfianus III	" A	Oxford
Petropolitanus	" II	St. Petersburg
Porfirianus	" PAPR	" "
Wolfii B	" H	Hamburg
Mutinensis	" HA	Modena
Biblioth Anglicae	" L <sup>AP</sup>	Rome
Mosquensis	" K <sup>CP</sup>	" Moscow
Rubra	" MP	Hamburg & London
Ms. without name	" W <sup>d</sup>	Cambridge
" " "	" We	Oxford
" " "	" O <sup>b</sup>	St. Petersburg

## Tenth Century

Harlianus	Sign G	at London Cambridge
Vaticanus	" S	Rome
Nanianus	" U	Venice
Sagermanensis	" E <sup>P</sup>	St. Petersburg

## Fictitious Names of States.

Badger State	= Wisconsin	Bay State	= Mass.
Bayou	" Miss.	Bear	" Ark.
Cresole	" Louisiana	Diamond	" Delaware
Empire	" New York	Excelsior	" N.Y.
Freestones	" Conn.	Granite	" N.J.C.
Green Mountain	" Vermont	Hawkeye	" Iowa
Hoosier	" Indiana	Keystone	" Penn.
Lake	" Mich.	Zone-star	" Texas
Lumber	" Maine	Nutmeg	" Conn.
Brother of Presidents	" Virginia	Old Colony	" Mass.
Mother of States	"	Old Dominion	" Virginia
Old North State, No. Carolina,		Palmetto State, So. Carolina,	
Pennsylvanian	" Florida	Pine-tree	" Maine
Prairie	" Illinois	Serpentine	" No. Carolina

## Fictitious Names of Cities.

Mound City	, St. Louis, Mo.
Puritan City	, Boston, Mass.
Frank	" Philadelphia, Pa.
Queen	" Cincinnati, Ohio
Queen City of the Lakes	Buffalo, N.Y.
Railroad City	Indianapolis, Ind.
Snowy City	Pittsburg, Pa.

## Fictitious Names of Cities.

- Bluff City, Hannibal, Mo.      City of Elmes, New Haven, Conn.  
 City of brotherly love, Philadelphia, Pa.  
 City of Churches, Brooklyn, N.Y.  
 City of Magnificent Distances, Washington D.C.  
 City of Norton, Boston, Mass.  
 City of Rocks, Nashville, Tenn.  
 City of Sprinkles, Lowell, Mass.  
 City of the Straits, Detroit, Mich.  
 Crescent City, New Orleans.  
 Empire City, New York, N.Y.  
 Fall City, Louisville, Ky.  
 Flom City, Rochester, N.Y.  
 Flomer", Springfield, Ill.  
 Front. Cleveland, Ohio. & Portland, Maine.  
 Garden" Chicago, Ill.  
 Garden of the West, Kansas  
 Gate City, Keokuk, Iowa.  
 Gotham, New York, N.Y.  
 Hub of the Universe, Boston, Mass  
 Iron City, Pittsburgh, Pa.  
 Monumental City, Baltimore, Md.

Du Bartas. His numerous productions, like those of his contemporaries, turn mostly upon sacred history; but his poem on the Creation, called "La Semaine," is that which obtained most reputation, & by which alone he is now known. The translation by Silvester has rendered it in some measure familiar to the readers of our old poetry; & attempts have been made, not without success, to show that Milton had been diligent in picking jewels from this mass of bad taste & bad writing.

"Hallam's Literature of Europe" Vol 2 pp 212-213

### English Rhymes.

There are English rhymes words for which no rhyme can be found, like, silver, squirrel, shadow, planet, filbert, beetle, statue, trellis, April, August, temple, virtue, forest, poet, open, proper, almond, bayonet, something, nothing; And words which have only one rhyme, viz. purple (steeple), anguish, winter, hornet, hatchet, mountain, darkness, blackness, and virtue. It must be understood that single words are required in all cases, not combinations of words, like catch it as a rhyme to hatchet, or hurt you to virtue. "Hints to Teachers" by William J. Rolfe, A.M., Litt.D.

## Conquests of the Normans.

The Norman incursions, from Denmark and Norway, on the coasts of France and England, in open vessels, in which they traversed the most dangerous seas, + + + + + astonish and confound the imagination, by the audacity which they display. Other tribes of Normans, passing through the wild deserts of Russia, + + + arrived at Constantinople, where they became guards of the Emperor. + + + Others established themselves in Russia, and founded the dynasty of the Harangs or the Harangians, which lasted until the invasion of the Tartars + + + At the commencement of the eleventh century, a few pilgrim adventurers, + + + successfully conquered La Puglia, Calabria, and Sicily + + + In the middle of the eleventh century, a Duke of Normandy conquered England; and at the commencement of the next century, Bohemond, another Norman, founded the principality of Antioch. The adventurers of the North who thus established in the centre of Syria.

Si mondi's "Literature of the South of Europe."

Vol. I. pp. 188-189.

"Frankenstein," or the Modern Prometheus, a novel by Mrs Shelley (1797-1851) published in 1818. It was commenced in the summer of 1816, when Byron and the Shelleys were residing on the banks of the Lake of Geneva, and when, "during a week of rain, having amused themselves with reading German ghost-stories, they agreed at last to write something in imitation of them - 'You & I,' said Lord Byron to Mrs Shelley, 'will publish ours together.' He then began his tale of the 'Vampire,' but 'the most memorable result,' writes Moore, 'of their story-telling compact was Mrs Shelley's wild and powerful romance of "Frankenstein," one of those original conceptions that take hold of the public mind, <sup>at</sup> once and for ever.' The hero of the work, a native of Geneva, and a student at the University of Ingolstadt, tells his own story, and relates how, having discovered the secret of the cause of life, he creates a living being, eight feet high, who thenceforth becomes the bane and torture of his existence. The monster feels that he is unlike all other human beings, and, in revenge for the injury inflicted upon him by his creator, murders his friend, his brother, and his bride, and finally seeks out

Frankenstein himself, with a view to wreaking a similar revenge on him. The hero, however, happily escapes his enemy, who retires to the utmost extremity of the globe, in order to put an end to his miserable life; and Frankenstein himself falls ill and dies on his way home after his last final flight from the monstrosity whom he had himself brought into the world.

"Dictionary of English Literature"

By W. Davenport Adams. p. 628

### Mrs. Mary Shelley:

novelist and miscellaneous writer (b. 1797, d. 1851) wrote "Frankenstein" 1818, "Valperga" 1823, "The Last Man" 1824, "Perkin Warbeck" 1830, "Lodore" 1835, "Falkner" 1837, and "Rambles in Germany and Italy" 1844, besides contributing largely to the "Cabinet Cyclopaedia" and editing the works of her husband, Percy Bysshe Shelley the first

"Dictionary of English Literature"

by W. Davenport Adams. p. 628

## Dante's "Divine Comedy"

McCary observes, in his preface, "Dante himself, I believe, termed it simply The Comedy, in the first place, because the style was of the middle kind; and in the next, because the story (if story it may be called) ends happily."

Simond's "Literature of Europe" Vol 1. p. 269, note.

## The letters of "Junius"

At the time when the letters appeared, pamphlets abounded, fixing their authorship, to the perfect satisfaction of each pamphleteer, upon every public man: the "Gent. Mag." opened its columns to suggestions, and was filled with them; in 1824, the "Monthly Magazine" renewed the subject; in 1837, pamphlets again appeared, with fresh lights, which flickered and went out; and lately, "Notes and Queries," has worked like a mole on the subject; but they all have been gropings in the dark.

We believe the "letters" have been scattered, with a greater or less degree of confidence, upon upwards of forty public characters. The most favoured were Sir Philip Francis, Lord Lyttelton, Colonel Barre, Dr. Burke, Dunning

afternoon Lord Ashtonton), Chatham, Dr. Wilmott,  
Hugh Boyd Wilkes, Horne Tooke, Lord George Sackville,  
Governor Pownall, Sir G. Jackson, Maclean and Mr.  
Sidney Swinney. The wildest conjectures  
have gained belief, and there have been madmen  
to lay him to George III., a Captain Allen, Snell  
the comedian, Bonke (the author of "G. Syntax,")  
Bickerton, an eccentric Ormonian, and an utterly  
unknown Mr. Jones. Who the famous writer  
was, will be a question asked by generations  
to follow us. They were published in  
the "Public Advertiser" from Nov. 21 - 1768 to  
Jan 21 - 1772.

"Initials & Pseudonyms"  
by William Cushing, B.A.  
Vol 1. pp 144-145

## Queen Victoria's name. Guelph.

So he, (Ulrich) went, and his brother with him. One of them at least ought to interest us. He was Amulf, Hunuwulf, Wulf, Guelph, the Wolf-cut, who went away to Constantinople, and saw strange things, and did strange things likewise, and at last got back to Germany, and settled in Bavaria, and became the ancestor of all the Guelphs, and of Victoria, queen of England. His son, Wolfgang, fought under Belisarius against the Goths; his son again, Wolfgang, under Belisarius against Persian and Lombard; his son or grandson was Queen Brunhilda's confidant in France, and became Duke of Burgundy; and after that the fortunes of his family were mixed up with the Lombards in Italy, till one of them emerges as Guelph, count of Altdorf, the ancestor of our Guelphic line.

Kingsley's "The Roman and the Teuton"

pp. 102-103.

## The Orders of Architecture.

The five orders of Architecture are thus classed; the Tuscan, Doric, Ionic, Corinthian and Composite.

The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible when ornament would be superfluous.

The Doric, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference, in structures where strength and a noble simplicity are chiefly required. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In

after times, when it began to be adorned, it gained the name of Doric: for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

The Ionic bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils. There is both delicacy and ingenuity displayed in its pillar; the invention of which is attributed to the Ionians, as the famous temple of Diana, at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong, robust man.

The Corinthian, the richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves,

and eight volutes, which sustain the abacus. The frieze is ornamented with curvilinear clivices, the cornice with dentils and modillions. This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance.

Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered by a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, until arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus the tile, and the volutes the bending leaves.

The Composite is compounded of the other orders and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric orders; is ten diameters high, and its cornice has dentils, a simple modillion. This pillar is generally found where strength, elegance & beauty are displayed.  
"Macrobius" Historico Manuel. pp. 50-52

## Four stages of Literature

Every literature has to go through these four stages, but nowhere have they been passed with such regularity as in Russia. Accordingly we have in due order of time Pushkin the singer, Gogol the protester, Turgenev the warrior, and lastly we have Tolstoy the preacher, the inspirer.

In Greek literature we have Homer the singer, Eschylus the protester, Aristophanes the warrior, and Socrates the preacher.

In English literature we have Chaucer and Shakespeare, the singers, Byron the protester, Dickens the warrior, and Carlyle, Ruskin, Emerson, the preachers. Letters indeed go on, but the cycle is completed; and higher than Plato, Marcus Aurelius, Goethe, Emerson, Carlyle and Ruskin, the soul need not seek to rise.

### "Lectures on Russian Literature"

by Ivan Panin.

Lecture No. 1.

Grafton, Mass.

1 July 1889.

A chronological table of the Poets-laminate  
of England.

The voluntary laminate.

	(not officially appointed.)	(By royal appointment)	
Geoffrey Chaucer.	1368-1400	Ben Jonson	1615-1637
Sir John Gower.	1400-1402	Sir William Davenant	1638—
Henry Scogan.	—	(Interregnum)	
John Kay	—	Sir William Davenant	1660-1668
Andrew Bernard	1468	John Dryden	1670-1689
John Skelton	1489	Thomas Shadwell	1689-1692
Robert Whittington	1512	Nahum Tate	1692-1715
Richard Edwards.	1561	Nicholas Rowe	1715-1718
Edmund Spenser	1590	Laurence Eusden	1718-1730
Samuel Daniel	1598	Cotterill Gibber	1730-1757
		William Whitehead	1757-1785
		Thomas Warton	1785-1790
		Henry James Pye	1790-1813
		Robert Southey	1813-1843
		William Wordsworth	1843-1850
		Alfred Tennyson	1850-—

"A Popular Manual of English Literature"  
by Maud Gillette Phillips.

## Jewish idea of Devils -

Much difficulty exists, and much has been written respecting them in the New Testament said to be possessed with the devil. It has been maintained by many that the sacred writers only meant by this expression to denote those who were melancholy or epileptic, or afflicted with some other grievous disease. This opinion has been supported by arguments too long to be repeated here. On the other hand, it has been supposed that the persons so described were under the influence of evil spirits, who had complete possession of the faculties, and who produced many symptoms of disease not unlike melancholy, madness and epilepsy. That such was the fact will appear from the following considerations:

1<sup>st</sup> leviat and the apostles spoke to them and of them as such; they addressed them, and managed them, precisely as if they were so possessed, leaving their hearers to infer beyond a doubt that such was their real opinion. 2<sup>nd</sup> Those who were thus possessed spoke, conversed, asked questions, gave answers, and expressed their knowledge of leviat, and their fear of him - things

that certainly could not be said of diseases.

Matt. VIII. 28. Luke VIII. 27.

<sup>3<sup>rd</sup>. The devils, or</sup>

evil spirits, are represented as going out of the persons possessed, and entering the bodies of others. Matt. VIII. 32.

<sup>4<sup>th</sup>. Jesus spoke to</sup>

them, and asked their name, and they an-  
swered him. He threatened them, commanded  
them to be silent, to depart, and not to return.

Mark 1. 25. v. 8. ix. 25.

<sup>5<sup>th</sup>. Those pos-</sup>

sessed are said to know Christ; to be acquaint-  
ed with the son of God. Luke IV. 34. Mark 1. 24.  
This could not be said of diseases.

<sup>6<sup>th</sup>. The early fathers of the Church, interpreted  
these passages in the same way. They derived  
their opinions probably from the apostles them-  
selves, and their opinions are a fair interpreta-  
tion of the apostles sentiments. <sup>7<sup>th</sup>. If it  
is denied that Christ believed in such  
possessions, it does not appear why any  
other clearly-expressed sentiment of his may  
not in the same way be disputed. There  
is perhaps, no subject of which he expressed  
himself more clearly, or acted more uni-  
formly, or which he left more clearly im-  
pressed on the minds of his disciples.</sup></sup>

(over)

Nor is there any absurdity in the opinion that those persons were really under the influence of devils. <sup>For, 1<sup>st</sup> It is no more absurd to suppose that an angel, or many angels, should have fallen and become wicked, than that so many men should <sup>2<sup>nd</sup>. It is no more absurd that Satan should have possession of the human faculties, or inflict diseases, than that men should do it, - a thing which is done every day. What is more common than for a wicked man to corrupt the morals of others, or, by inducing them to become intemperate, to produce a state of body and mind quite as bad as to be possessed by a devil? <sup>3<sup>rd</sup> We still see a multitude of cases that no man can prove not to be produced by the presence of an evil spirit. Who would attempt to say that some evil being may not have much to do in the case of madmen? <sup>4<sup>th</sup> It afforded an opportunity for Christ to show his power over the enemies of himself and of man, and thus to evince himself qualified to meet every enemy of the race, and triumphantly to redeem his people. He came to destroy the power of Satan.</sup></sup></sup></sup>

Acts xxvi. 18. Rom. xvi. 20-21.

Barnes notes on Matthew. pp. 69-70.

Devil is the name which has been given in the New Testament and in Christian theology to a supreme evil personality supposed to rule over a kingdom of evil spirits, of whom he is the chief, and to be the restless and unfailing adversary of God and man. +++++ It may be a question how far Jesus Christ himself acknowledges the existence of such an evil power, but there can be no question that such a being was recognized in the current belief of the Jews in his time. But it is also certain that this belief amongst the Jews was one of gradual growth, and is not to be traced in the Old Testament in any such definite form as we meet with it in the New. The expression "Satan," is indeed found in the Old Testament, but only five times, if so frequently, as a proper name, — thrice in the book of Job (i. 6, 12; ii. 1), once in the opening of the 21st chap. of 1 Chronicles (although here the allusion to a distinct personality may be held doubtful), and in Zechariah (iii. 1.) In all other places where the word occurs, "Satan" is used in its common sense of "adversary, a sense in which it also occurs in Matt. xvi. 23.

xxxxxx The question then arises as to the special source of the conception of the devil as a fallen and evil spirit. The explanation commonly given of this conception by our modern critical school is that it sprang out of the intercourse of the Jews with the Persians during their period of exile.

xxxxx The process by which the Jewish mind worked out this conception and the whole scheme of demonology found in the New Testament was of course gradual. xxxxxx

The idea of the devil so clearly expressed in the New Testament passed as a dominant factor into the early Christian theology, acquiring for many centuries an always deeper hold on the popular religious imagination. In the writings of the fathers of the 2<sup>nd</sup> & 3<sup>rd</sup> centuries the devil plays an important part. + + + + + With the rise of a rationalistic temper throughout Europe, in the 18<sup>th</sup> century, this belief in the pervading influence of diabolic agency began to disappear. It may still be the prevailing opinion of Christendom that there is an evil power working in the world opposed to the divine; but whether this power is personal, or how far it touches the human will, or again,

whether there is a subterranean kingdom of demons with a prince of demons, or devil, at their head, & how far such a kingdom has any relation to human destiny, are all questions that must be held to be very unsettled, or maintained with very ~~little~~ doubtful confidence in any section of the Christian Church.

*Encyclopaedia Britannica.*  
subject "Devil"

### The Compositae.

The coexistence of the two characters - syn-genesious anthers and a flower-head - is sufficient to identify any plant of the order compositae.

### The Cruciferae.

The flowers of this family have four petals, so placed as to resemble a cross. They have six stamens, four long and two short - tetradynamous stamens. Their inflorescence is racemose, and without bracts. Any plant with these three characters is a crucifer.

### The Umbelliferae

If it bears flowers in umbels, and pro-

duces inferior fruit, that when ripe separates into two seed-like bodies, it is an umbelliferous plant.

### The Labiateæ

When you find a plant with a two-lipped corolla, square stem, and opposite leaves joined with a deeply-lobed ovary and basic style, you need not hesitate to place it among Labiateæ.

From "Second Book of Botany"

by. Eliza A. Youmans. pp. 139 - 165

## The Angelus Bell.

The Angelus is a prayer to the Virgin, introduced by Pope Urban II in 1095, as an intercession for the absent crusaders. It begins with the words, "Angelus Domini nuntiavit Mariae" — the angel of the Lord announced unto Mary. Then follows the salutation of Gabriel - Ave Maria, etc.

The prayer contains three verses, and each verse ends with the salutation, Ave Maria: and it is recited three times a day, at the ringing of the Angelus bell, so named from the first word in the prayer.

After the crusades the custom lapsed until, in 1327, Pope John XXII ordered all the faithful to recite an Ave Maria at each ringing of the bell. He announced an indulgence for each recitation. Other names are the "Ave Maria Bell" and the "Vesper Bell." (New England Magazine).

## Analysis for Trees & Shrubs.

from. "Trees & Shrubs of Mass." by. G. B. Emerson.  
New Bedford City Library. Vol. C. 15. 4. 2 Vols.

### Division into Families.

- 1 { Flowers in catkins. 2  
Flowers not in catkins. 9
  
- 2 { Leaves needle-shaped or scale-like, mostly evergreen. 43. Pine Family. I.  
Leaves not needle-shaped or scale-like. 3.
  
- 3 { Sterile flowers only in catkins. 4  
Both sterile and fertile flowers in catkins. 5
  
- 4 { Leaves simple; nuts in a cup. 49.  
Oak Family. II.  
Leaves pinnate; nuts not in a cup. 51.  
Walnut Family. IV.
  
- 5 { Seeds with a tuft of cotton; fertile & sterile flowers on different plants. 54.  
Willow Family. VIII.  
Seeds without a tuft. 6

- 6 } Leaves palmate; both fertile and sterile  
flowers in globular catkins.  
Plane Family. VII.
- 6 } Leaves not palmate. 7
- 7 } Fruit woody, or membranous or winged 52.  
Birch Family. V.
- 7 } Fruit a dry berry or nut, not winged. 8.  
Fruit a fleshy, compound berry.  
Mulberry Family. IX.
- 8 } Nut more or less covered or concealed. 50.  
Hornbeam Family. III.
- 8 } Nut naked. 53. Wax Myrtle Family. VI.
- 9 } Leaves opposite. 10.  
Leaves alternate. 20.  
Leaves wanting. Cactus Family. XXV.
- Plants with opposite leaves.
- 10 } Flowers with a calyx, and a corolla of 1 petal,  
or with no corolla. 11.
- 10 } Flowers with a calyx, distinct or obscure, and  
a corolla of many petals. 15.
- (over)

11 { Corolla wanting. 12.  
" { Corolla of one petal. 13.

12 { Leaves simple; fruit a double samara  
or key. Maple Family. XXXIII.  
Leaves pinnate; fruit a single samara,  
or key. Ash Family. XV. 2

13 { Stamens 4; calyx and corolla 4-parted;  
ovary 2 or 4 celled. 58. Madder Family. XVII.  
Stamens 4 or 5; calyx and corolla 5-parted;  
ovary 3 or 5-celled. 14

14 { Corolla tubular, often irregular; style  
thread-like. 59. Honeysuckle Family. XX.  
Corolla wheel-shaped, regular; style almost  
wanting. 61. Elder Family. XIX.

15 { Stamens fewer than ten. 16.  
Stamens more than ten; style one. 78.  
Rock-Rose Family. XXXVII.

16 { Stamens more numerous than the petals. 17.  
Stamens as many as the petals. 18.  
Stamens once, or several times, 3; stigmas 3. 78.

Fruit a leathery, prickly capsule.

17 } Horse Chestnut Family. p 479.

Fruit a double samara, or key.  
Maple Family. ~~XXXIII~~.

18 } Stamens opposite the petals; very above  
the obsolete calyx. 76. Vine Family. ~~XXX~~.  
Stamens alternate with the petals. 19

Calyx beneath 2 or 3 inflated capsules.  
Bladder=Not ~~XXXII~~. 1.

19 } Calyx indistinct, surmounting a 2-celled  
druse. Cornus Family. ~~XXI~~.

Calyx evident; flowers in terminal panicles;  
very fleshy. Prim. ~~XV~~. 1.

### Plants with Alternate Leaves.

20 } Stamens 10, or a smaller number. 21.  
Stamens more than 10. 40.

21 } Flowers irregular, butterfly shaped; fruit in a  
pod. 75. Bean Family. ~~XXXV~~  
Flowers regular or nearly so. 22.

- Flowers with one petal, petals united at base, or with no corolla. 23.
- 22 { Flowers with a corolla of many petals. 30
- Flowers with a calyx, but no corolla. 24.
- 23 { Flowers with an evident calyx, and a corolla of one petal, or united petals. 35
- With 1 style or stigma; leaves simple. 25.
- With 2 styles or stigmas, divergent; leaves simple. 28.
- Pistils several; leaves compound.
- Prickly Ash Family. ~~XIV.~~
- Leaves with transparent dots; anthers opening by valves. 26. Cinnamom Family. ~~XII.~~
- Leaves not dotted; anthers not opening by valves. 26.
- Fruit one-seeded. 27.
- 26 { Fruit 3 or more-seeded; a drupe, a berry. 29.

- 27 { Fruit crowned with a calyx, Sandal-  
wood Family. Tupelo. XI.  
Fruit not crowned with a calyx. 28.
- 28 { Stamens 5; a tree. 55 Elm Family. X. 8.  
Stamens 8; a shrub. Mezereum Family.  
Leather-wood. XIII.
- 29 { Leaves broad and flat; stamens 4 or 5. 77  
Buckthorn Family. XXXI.  
Leaves broad and flat; stamens 6; fertile  
& sterile flowers on different plants.  
Smilax Family. XL.
- 29 { Leaves crowded, heath-like. Crowberry  
Family. XIV.
- 30 { Flowers with the calyx nearly obsolete. 31.  
Flowers with an evident calyx. 32.
- 31 { Fruit a drupe, crowned with the calyx; sta-  
mens alternate with the petals.  
Lorinus Family. XXII.  
Fruit a berry, above the calyx; stamens  
opposite the petals. 36. Vine Family. XXX

{ Stamens as many as the distinct petals and alternate with them, 33.

32. { Stamens as many as the distinct petals and opposite them, 38.

Stamens twice as many as the petals, 36.

Stamens 3, or several times 3. 37

{ Calyx adherent to the ovary and crowning the many-seeded berry. Currant Family. XXXIV.

33. { Calyx half-adherent; capsule bony, 2-seeded. Witch-Hazel Family. XXXIII.

Calyx free from the ovary; fruit few-seeded. 34

Calyx free; fruit many-seeded. 36.

{ Stamens on a fleshy disk; capsule berry-like. Staff-tree. XXXII.. 2.

34. { Stamens from the base of the calyx, or corolla, or from the receptacle. 37.

35. { Anthers opening by pores. 36

Anthers not opening by pores. 57 or 65.

{ Calyx free from the ovary. 62. Heath Family. XX.

Calyx adherent to the ovary. Berries eatable. 71.

Whortleberry Family. XI.

Drupe berry-like, fleshy or pulpy, with 4-8 stones.

57. Holly Family. XVI.

37 } Drupe dry, 1-celled, 1-seeded. Sumac Family. XXXVII  
Drupe 3-celled, 1 or 2 seeded. 78.

38 } Stamens 4-5; anthers not opening by valves. 39.  
Stamens 6; anthers opening by valves. Brightly

shrub. Barberry Family. XXXVII.

39 } Tendril-bearing vines. Calyx obsolete. 76.

Vine Family. XXX.

Great shrubs. Sepals united at base. 77.

Buckthorn Family. XXXI.

40 } Stamens springing from the calyx. 41.

Stamens springing from the receptacle or  
base of the flower. 42.

41 } Fruit neither a pome nor a drupe. 72.

Rose Family XXVI.

Fruit a pome; calyx persistent. 73.

Apple Family XXVII.

Fruit a drupe; calyx deciduous. 74.

Almond Family. XXVIII.

- Pistil and style one; flowers perfect, stamens in parcels. Lindern Family. XXXVI.
- Pistil and style one, flowers perfect, stamens not in parcels. 78. Rock Rose Family. XXXVII.
42. Pistils about 2; only one ripening, forming a lunate drupe; sterile and fertile flowers on distinct plants. Moonseed Family. XXXIX.
- Pistils many, united in a kind of cone; flowers perfect. 79 Magnolia Family. XL.

### Division into Genera

43. { Leaves in bundles or tufts, in a sheath. 44.  
Leaves solitary. 45.
44. { Leaves 2-5 in a sheath, evergreen. Pine. I. 1.  
Leaves 15-60 in a sheath, deciduous. Larch. I. 4.
45. { Leaves alternate. 46.  
Leaves imbricate, opposite or in whorls. 48.
46. { Fruit fleshy. Yew. I. 8.  
Fruit not fleshy. 47

47 { Bark always rough. Spruce. I. 2.  
 Bark smooth on young tree. Fir. I. 3.

48 { Leaves imbricate; branches fan-like; cone ovate.  
 Arbor Vitae. I. 5.  
 Leaves imbricate; cones angular, somewhat  
 spherical. White-Cedar. I. 6.  
 Leaves opposite, or in whorls; cones berry-like.  
 Red-Cedar & Juniper. I. 7.

49 { Cup scaly or warty, not covering the acorn Oak. II. 1.  
 Cup a prickly bur, covering the 3-cornered nut.  
 Buck. II. 2.  
 Cup a prickly bur, covering the roundish nut.  
 Chestnut. II. 3.  
 Cup leathery, hairy, covering the nut.  
 Hazel. II. 4.

50 { Nut in the axil or angle of a leaf-like  
 bract. Hornbeam. III. 1.  
 Nut enveloped in a hairy, inflated sack.  
 Hop Hornbeam. III. 2.

57 { Husk not dividing naturally. Walnut &  
Butternut. IV. 1.

Husk of the fruit dividing naturally.  
Hickory. IV. 2.

Bark of thin, tough, horizontal fibres; aments  
simple; scale of the fertile catkins 3-flowered.  
Birch. V. 1.

52 Bark not of tough fibers; aments on branched  
stalks; scale of the fertile catkins 2-flowered.  
Alder. V. 2.

53 { Leaves lance-shaped, serrate Way Myrtles  
Sweet Gale. VI. 1.

Leaves pinnately-pinnatifid. Sweet Fern. VI. 2.

54 { Stamens 8-30, or more; leaves 3-angled or  
roundish. Poplar. VIII. 1.

Stamens 2-7; leaves mostly long, slender.  
Willow. VIII. 2.

55 { Flowers perfect; fruit a samara Elm. X. 1.

Flowers sterile, or perfect, on one or different  
trees; fruit a drupe. Nettle-Tree. X. 2.

- 59
- 56 { Anthers 4-celled; fruit-stalk fleshy; leaves often 3-lobed Sassafras. XII. 1.  
Anthers 2-celled; fruit-stalk not fleshy. leaves entire Benzoin. XII. 2.
- 57 { Leaves thorny, leathery, evergreen. Holly. XVI. 1.  
Leaves unarmed; petals 4-5, distinct; stamens 4-5. Nemopanthas. XVI. 2.  
Leaves unarmed; petals united, mostly 6-parted; stamens 4-6. Winter Berry, Prinos. XVI. 3.
- 58 { Flowers in globular heads. Button-Bush. XVII. 1.  
Flowers 2 on each double ovary; berry of 2 united ovaries. Partridge Berry, Mitchella. XVII. 2.
- 59 { Stamens 4. Trailing, evergreen. Twin Flowers Tinnaria. XVIII. 1.  
Stamens 5. 60
- 60 { Stem not woody. Drupe 3-celled, 3-seeded. Liverwort. XVIII. 2.  
Stem woody. Berry 2-3 celled, few-seeded; flowers two-fold, or in whorls. Honeysuckle. Lonicera. XVIII. 3.  
Stem woody. Berry 2-celled, many-seeded. Bush Honeysuckle. Diervilla. XVIII. 4.

61 { Leaves pinnate. Eldes. ~~XX~~. 1.  
Leaves simple. Viburnum. ~~XX~~. 2

62 { Petals united. 63.  
Petals distinct or nearly so. 70.

63 { Corolla somewhat funnel-shaped or bell-shaped. 64.  
Corolla star-shaped. 65.  
Corolla ovoid. 66.

64 { Stamens 5 or 6. Azalea. ~~XX~~. 9.  
Stamens 10. Rhododendron. ~~XX~~. 9.

65 { Anthers resting in 10 cavities of the corolla.  
Kalmia. ~~XX~~. 10.  
Anthers free, calyx double. May Flower. ~~XX~~. 6.

66 { Fruit a berry, formed of the fleshy ovary.  
Checkerberry. ~~XX~~. 7.  
Fruit a drupe, formed of the ovary, 5-seeded.  
Bearberry. ~~XX~~. 8.  
Fruit a 5-celled, 5-valved capsule.  
Andromeda (Twiner). ~~XX~~. 1.

67 { Anthers ending in awns or bristles. 68.  
 Anthers not ending in awns. 69.

68 { Anthers 2-awned. *Andromeda*. XX. 1.  
 Anther-cells each 2-awned. *Zenobia* XX. 4.

69. { Calyx with 2 bracts at base *Cassandra* XX. 2.  
 Calyx without bracts at base *Tyonia*, XX. 3.

70 { Capsule 3-celled, 3-valved, enclosed by the calyx.  
 Leaves smooth. *Clethra*. XX. 5.  
 Capsules 5-celled, 5-valved, opening at base. Leaves  
 rusty-downy beneath. *Sedum*. XX. 11.  
 Capsules 5-celled, 5-valved, opening at the summit,  
 corolla irregular. *Rhodora*. XX. 9.

71 { Corolla ovoid-bell shaped. Berry sweetish,  
 black or blue. *Whortleberry*. XXI. 1.  
 Corolla wheel-shaped, with reflexed segments.  
 Berry acid, red. *Cranberry*. XXI. 2.  
 Corolla broad-bell shaped. Berry pleasant,  
 sub-acid, white. *Chionogenes*. XXI. 3.

Fruit 3-5 distinct, dry follicles; unarmed.

Hardhack, *Spiraea*. XXVI. 1.

Fruit compound, of little drupes aggregated on  
a juicy receptacle; prickly. Bramble, *Rubus*. XXVI. 2.

Fruit the enlarged calyx, containing the stony  
seeds, prickly, lone. XXVI. 3.

Petals roundish; branches thorny. Hawthorn. XXVII. 1.

Petals roundish, branches unarmed. Pear, *Pyrus*. XXVII. 2.

Petals oblong; fruit with 3-5 double cells. June Berry.  
*Amelanchier*. XXVII. 3.

Stone compressed; fruit covered with a  
bloom. Plum. XXVIII. 1.

Stone round; fruit not covered with bloom.  
Cherry. XXVIII. 2.

Leaves pinnate; stamens united; flowers in  
pendent racemes; stipules thorny. Locust Tree. XXIX. 1.

Leaves simple; stamens distinct.  
Judas Tree. XXIX.

Leaves 3-5 lobed. Berry-celled. Grape-Vine XXX. 1.

Leaves digitately 5-leaved. Berry-celled  
Virginia Creeper. XXX. 2.

{ Calyx free from the ovary; petals plain;  
flowers minute; fruit like a drupe, black.

Buckthorn. ~~XXXI.~~ 1.

77 { Calyx adherent to the ovary at base; petals  
sack-like, arched. flowers in panicles; fruit a  
capsule. Jersey Tea. ~~XXXI.~~ 2.

78 { Petals 5, yellow; calyx 5-leaved, 2 outer smaller;  
plant erect. Rock-rose. *Helianthemum*. ~~XXXVII.~~ 1.

Petals 3, brownish purple, sepals 3. Pinneate. ~~XXXVII.~~ 2.

Petals 5, yellow; calyx 3-parted, tubular, with 2 outer  
minute divisions; plant downy, tufted.

*Hudsonia*. ~~XXXVII.~~ 3.

79 { Seeds pendulous by a thread, at maturity; leaves  
oval. Magnolia. ~~XIV.~~ 1.

Seeds not pendulous; leaves truncate.

Tulip Tree. ~~XIV.~~ 2.

## Flitch of Bacon.

In the reign of Henry VI. A.D. 1445, the first flitch of bacon was delivered to a married couple, for having lived together a year and a day without quarrelling once, or having repented of their union. This took place at Dunmow, in Essex; and Stowe, the historian has a memorandum of those couples, who, at different times, received the reward from "the good prior of Dunmow."

Richard Wright, of Badsorth, in Norfolk, asked for the bacon of Dunmow; and having taken the usual oath before the prior, the convent, and the people, he received the flitch, A.D. 1445."

"Stephen Stannell, otherwise Samnel, of Little Easton, Essex, husbandman, being sworn before the prior, and a multitude of other neighbors, there was delivered to him one flitch of bacon, A.D. 1467."

"Thomas Ley, otherwise Lee, of Coggeshall, Essex, came and asked for a flitch of bacon, and was sworn according to the form of the donation, before the prior and the convent, and the flitch was given to him, A.D. 1510."

In the Spectator, there is an entertaining account of this curious custom, which was in-

stituted by Lord Fitzwalter, in the time of Henry III. though no claimant appeared for it till the reign of Henry VI.; and interval of about 200 years.

The statute runs thus: That Whatever married man did not repent of his marriage, nor quarrel with his wife, a year and a day after, should go to the priory of Dunmon, and have a gammon or fitch of bacon; provided he swore to the truth of it, kneeling upon two hard, pointed stones set in the priory churchyard for that purpose, before the prior, and the convent, and such of the towns-people as might choose to be spectators.

This was the condition on which the manor was held; and, like many other institutions of those early times, appears now to be ridiculous, because we know not the motive which led to it.

When the party had made good his claim, the bacon was delivered to him in the church-floors; it was then hung upon a pole, garland and streamers surrounding it, and a procession in which the happy couple were chaired upon men's shoulders, was made round the manor, attended with music and gambols of

various kinds.

The last time it was acted upon was in the year 1751, George II being on the throne.

It has been demanded more recently still, but the ceremony being attended with considerable expense to the lord of the manor, the application is now evaded.











